

THE CLASSICAL WEEKLY

VOL. 49, No. 10

FEBRUARY 27, 1956

WHOLE No. 1205

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ON THE NEW ENGLAND LANGUAGE TRAIL

In recent years the American people have shown an increasing interest in education at all levels. Certainly at no period in our history have they subjected our schools and colleges to a more searching analysis. Certainly at no period in our history has the quality of our education become more important. This is particularly true of our public high schools.

There are many indications that all is not well in the public high schools. Best known among these is the fact, which has been stressed in newspapers and magazines, that proportionately fewer and fewer high school students have been studying the hard cumulative subjects, such as mathematics and science. The impact has been transmitted increasingly to the colleges and graduate schools, and the resulting shortages in all branches of science and engineering may have grave consequences for our national security and welfare.

The problem in high school would be serious enough if it involved only mathematics and science. But that is not all. It involves Latin,

and the modern foreign languages as well—all cumulative subjects. The resulting shortages in the foreign language fields may also have far reaching effects on the preparation necessary for maintaining our position as leader of the free world. Neither the press nor the public has been made to realize the indispensable role that linguistic experts play in achieving that preparation.

But there is another aspect of the high school problem that has largely escaped our attention. It has more serious implications for our national security and well being than any yet mentioned, because it strikes deep at the very roots of our democratic society—the quality of our education. It indicates a retreat from solid learning, a retreat from intellectual discipline,

We take the opportunity of thanking the officers of CANE and TCNE for their valued assistance in the distribution of the present issue, together with Nos. 9 and 11 of the current volume, among New England classicists.—Ed.

as best exemplified in the cumulative subject matter fields of foreign languages, science, and mathematics. The simultaneous decline in the study of these three areas in high school is the most serious educational problem in America today.

The history of the high school curriculum since 1890 shows a significant and little noted parallelism in the study of these three basic subject matter fields. The proportion of students in foreign languages and in mathematics increased between 1890 and 1910 and remained high through 1915. The proportion in science increased through 1896 but remained high through 1915. That year, except for a few years just after 1890, marked the low percentage points of the entire period for all three areas. On the basis of 100 their relative positions in 1915 were: mathematics 77, foreign languages 73, science 65.

After 1915 and the war a decided change took place. Mathematics fared best of all. With the help of arithmetic and General Mathematics, that unexpected offspring of mathematics' ripe old age, in 1922 it climbed to 87. Science, with the vigorous help of General Science, the wonder of the age, was saved from severe loss, but dropped to 58. Foreign languages, with no comparable dilution possible—or available—suffered most, primarily because of German. Its drop from 24 to 0.6 was the most drastic for any subject in the history of the high school curriculum. If its loss had been proportionate to Latin's—from 37 to 28—with the gains in French and Spanish, foreign languages would have ranked 73 instead of 55 in 1922. (French gained from 9 to 16, Spanish from 2 to 11.)

Since 1922 mathematics and foreign languages have continued to decline. Science alone made a slight gain in 1949 over 1934. On the purely practical side, however, the inescapable fact remains that America is facing dangerous personnel shortages in all three of the cumulative subject matter fields. There is not a dearth of high school students in one field caused by a rush to the other two fields. The great proportion of students who were in *all* of the three fields between 1890 and 1915 has since been finding its intellectual diet increasingly in other fields. On the purely educational side, this may be the forerunner to national bankruptcy of the mind.¹

1. The comparison of the three cumulative fields cannot be carried further in this short article. More details will be presented in a forthcoming monograph.

Is there no bright spot in this picture of gloom?

There is.

Thus far we have been analyzing the picture briefly on a national scale. It is time now to concentrate on that part of the picture with which we are chiefly concerned, and to hit the New England Language Trail. It is a trail that began in 1635. We shall not follow that trail from its beginning in 1635. We shall rather pick it up at the 1890 point and follow it down through 1954-55.

For the sake of comparison, the proportion of students studying the various languages in New England will be compared with the proportion studying them throughout the United States.

THE CLASSICAL WEEKLY is published weekly from October for sixteen (16) issues, except for any weeks in which there is an academic vacation. Volume 49 contains issues dated October 17, 24; November 14, 28; December 12 (1955); January 9, 23, 30; February 6, 27; March 5, 19; April 9, 16, 23, 30 (1956).

Owner and Publisher, The Classical Association of the Atlantic States. Place of publication, Fordham University, 441 East Fordham Road, New York 58, N. Y.

General subscription price, \$3.75 per volume in the Western Hemisphere; elsewhere \$4.25. Price to members of the C. A. A. S. \$3.25. All subscriptions run by the volume. Single numbers, to subscribers, 20 cents, to others, 30 cents prepaid (otherwise 30 cents and 40 cents). If Affidavit to invoice is required, 60 cents must be added to the subscription price. For residents of New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, a subscription to THE CLASSICAL WEEKLY (or, alternatively, to the *Classical Journal*) is included in the membership fee of the C. A. A. S.; whose members may also take *Classical Outlook*, *Classical Journal*, and *Classical Bulletin* at special prices in combinations available from the Secretary-Treasurer of the C. A. A. S., Prof. F. Gordon Stockin, Houghton College, Houghton, N. Y.

Reentered as second class matter December 14, 1950 at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925 authorized December 14, 1950.

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TABLE I²

Percentage of public high school students (grades 9-12) enrolled in foreign languages in New England and throughout the United States in seven selected years between 1889-90 and 1954-55.

		1889-90	1899-1900	1909-10	1921-22	1933-34	1948-49	1954-55
Latin	N.E.	44.8	48.1	38.9*	25.3*	20.5	15.0	14.1
	U.S.	34.7	50.6	49.0*	27.5*	16.0*	7.8	6.9
Greek	N.E.	8.6	9.1 ³	2.9*	0.3	--	--	--
	U.S.	3.1	2.9*	0.8*	0.1	--	--	--
German	N.E.	6.4	10.3	18.5 ³	2.3*	2.8	1.2	1.3
	U.S.	10.5	14.3	23.7 ³	0.6*	2.4	0.8	0.8
French	N.E.	21.5	31.5	41.9	38.2	30.0*	17.3*	17.1
	U.S.	5.8	7.8	9.9	15.5	10.9*	4.7*	5.6
Spanish	N.E.	--	--	--	8.8 *	4.0*	6.8	5.8
	U.S.	--	--	0.7	11.3	6.2	8.2	7.3
Total	N.E.	81.3	99.0	102.2 *	74.9*	57.3	40.3	38.3
	U.S.	54.1	75.6	84.1	55.0*	35.5	21.5	20.6

The implications of these figures are plain. Since 1890 the public schools of New England have been far ahead of the country as a whole in French, and in Greek—while Greek lasted. Although they were behind in Latin until 1934, since then they have jumped considerably ahead.

In German they have recently topped the U.S. average since 1922. Only in Spanish have they been consistently behind.

It is a well-known fact that most high school students study a language for only two years. The following table shows how New England compares with the whole country in this respect.

TABLE II³

Percentages of total enrollments in a language in first, second, third and fourth years of that language in New England and throughout the United States in 1948-49 and in 1954-55.

		1948-49				1954-55			
		I	II	III	IV	I	II	III	IV
Latin	N.E.	53.3	34.1	8.8	3.8	50.0	40.2	6.5	3.3
	U.S.	55.9	36.9	5.4	1.7	56.5	37.8	4.6	1.1
French	N.E.	50.9	34.1	12.8	2.2	51.8	35.1	11.4	1.7
	U.S.	52.6	35.5	9.9	2.0	54.4	34.7	9.4	1.5
German	N.E.	49.4	37.7	12.3	0.6	55.2	36.6	8.1	0.1
	U.S.	52.5	38.1	8.5	0.9	54.3	35.9	8.9	0.9
Spanish	N.E.	56.8	35.5	6.9	0.8	58.6	34.3	6.5	0.5
	U.S.	57.1	35.2	6.4	1.3	56.6	34.4	7.9	1.1

The members of the Classical Association of the Atlantic States share with their friends and colleagues of CANE, as they celebrate their

semi-centennial, the pride they must feel in their language achievements. Their record is an inspiration to us. We believe with them that the

2. The U. S. percentages for 1889-90 through 1948-49 are taken from the reports issued by the U. S. Office of Education for the years indicated. The N. E. percentages are based on data for individual states, and calculated by the writer.

The U. S. percentages for 1954-55 are taken from PMLA, 60 (1955) 4.2, 52-56: "Foreign Language Offerings and Enrollments in Public High Schools." The N. E. percentages are based on data for individual states, and calculated by the writer.

Percentages in bold face indicate the year in which the subject(s) reached the peak of student enrollment. Those marked with an asterisk indicate the years between which the subject(s) suffered the greatest loss.

3. The total high school enrollments for the N. E. states were furnished to the writer by the office of the Modern Language Association. Percentages were calculated on the basis of other necessary data found in the references given in note 2. In each case the percentages are based on total enrollments in all four years of each language.

children of America need the cultural and disciplinary values of foreign language study, particularly of Latin. We know that such values cannot be measured by the bare bones of statistics, but beneath the cold figures we sense the hope of America. And we join with them in pledging our best efforts to revivify and increase that hope.

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JUDAISM IN THE HELLENISTIC-ROMAN PERIOD

Judaism: Postbiblical and Talmudic Period.

Edited with an introduction and notes by SALO W. BARON and JOSEPH L. BLAU. ("Library of Religion," Vol. III.) New York: Liberal Arts Press, 1954. Pp. xxvi, 245. \$1.75 (bound \$3.00).

With the discovery during the past decade of the much-disputed Dead Sea Scrolls, interest has increased in that period of Jewish history which starts with the Maccabees in the second century before the Christian Era and ends with the rise and triumph of Christianity. The current volume, the third in the Library of Religion, the purpose of which is "to make available to American students the most essential texts in the religious literature of the world" (p. i), endeavors to supply significant and typical texts of this era. According to the editors, it is to be followed by two others, one presenting medieval, the other modern Jewish texts.

Baron, best known for his monumental *Social and Economic History of the Jews* (2d ed.; New York 1952) and Blau have divided the texts of this period into six categories: Apocryphal Materials; Hellenistic Materials, i.e. Philo and Josephus; Sectarian Movements; Tannaitic Collections, comprising Rabbinic dicta of the first two centuries; Amoraic Collections, comprising Rabbinic dicta of the third through the fifth century; and Prayer, consisting chiefly of actual prayers of the Rabbis. The division is a logical one, based primarily on chronological considerations; but the selections on Prayer should have been divided under the previous sections. (The editors have included two prayers in Part I [pp. 23-28].)¹ There is a short but sound introduction

of fifteen pages giving a history of the period and of its literature; and there are short introductory remarks before each of the major selections. The notes, which are brief, embracing but ten pages, and a glossary of technical terms of five pages (to aid in the Talmudic selections) complete the book.

All of the texts of this era, with the exception of most of the papyri, the inscriptions, the Palestinian Gemara, and some of the *Midrashim*, are now available in English, thanks chiefly to the Soncino Press translations of the Babylonian Talmud and of the *Midrash Rabbah*. Only one of the translations in this collection is by the editors and that (p. 212) is less than a page long; the rest are selected from the standard translations, most of them recent, though the editors have made slight changes, chiefly in punctuation.

The reviewer's foremost objection to the editors' choice of translations is to the use of Whiston's rather than Thackeray's version for the selection (pp. 75-81) from Josephus' *Bellum Judaicum*.² Some may prefer Whiston for his vigorous, almost Biblical, rendering, but it was originally published in 1737, long before the text of Josephus had been established along scientific lines. Thackeray, on the other hand, had the advantage of the labors of B. Niese and S. A. Naber at the end of the nineteenth century. Unfortunately Shilleto's revised edition of Whiston's translation appeared (1889-90) just before Niese and Naber had completed their work. Even where the text is sound, Whiston frequently takes unjustified liberties and is inaccurate. Finally, as Robert Traill, in his translation of the *Bellum Judaicum* (Vol. I [London 1851] vii-viii) noted, Whiston's style is hardly "fluent and agreeable" but is rather "cumbrous and crabbed."

It may be instructive to examine a few passages where Baron and Blau have gone astray

the Wisdom of Solomon (pp. 10-17) are as much Hellenistic as Apocryphal.

2. The editors incorrectly state (p. 232, n. 20) that the translation which they have used for Josephus' *Contra Apionem* is by Whiston. Actually, they have quoted the Loeb version by Thackeray. Moreover, the references to Josephus are much more conveniently given by the smaller sections introduced by Niese and used in Thackeray's Loeb Library translation. Perhaps the best practice is to cite both the older and newer divisions. Thus the selection given by Baron and Blau is *Contra Apionem* 2.16.164 to 2.19.181; 2.33.236 to 2.39 [not 38].286. This method of citation is particularly useful where, as in the case of the editors' first selection, the reading does not commence with the beginning of the larger section.

1. The editors' division also presents other difficulties. For example, the selections from Philo (pp. 32-53, 82-90) and Josephus (pp. 54-63, 72-81) are divided between the section on Hellenistic Materials and that on Sectarian Movements. Moreover, the selections from Maccabees IV and

in using Whiston's translation. Thus, Josephus, in *BJ* 2.8.2.119 speaks of the sect of the Essenes, *ho dê kai dokei semnotêta askein*. Whiston, followed by Baron-Blau, reading *semnoteron*, translates: "which pretends to a serverly discipline." Thackeray, following Niese, reads *semnotêta* and translates: "The Essenes have a reputation for cultivating peculiar sanctity." According to Liddell-Scott-Jones, *semnos* means 'revered,' 'august,' or 'holy.' The etymology of the word "Essenes," like the sect itself, is shrouded in mystery and doubt; but Philo, *Quod omnis probus liber sit*, 12.75, says of them: "Their name, which is, I think, a variation, though the form of the Greek is inexact, of *hosiôtês*, is given them, because they have shown themselves especially devout in the service of God, not by offering sacrifices of animals, but by resolving to sanctify their minds." Josephus, in our passage, seems to have shared this view, and hence Thackeray is nearer the correct version.

Again, in *BJ* 2.8.5.129 (Baron-Blau, p. 77), Josephus speaks of the Essenes *zôsamenoi te skepasmasin linois*. The editors, following Whiston, translate: "When they have clothed themselves in white veils." But *zôanymî* is 'to gird,' especially the loins, and *linous* clearly means 'of linen.' Moreover, shortly afterwards, in 2.8.7.137, Josephus, in an obvious reference to this passage, speaks of *to proeirêmenon perizôma*, "the aforementioned girdle." Hence, we must adopt Thackeray's version: "After girding their loins with linen cloths."

In *BJ* 2.8.3.123, Josephus writes *to gar auchmeîn en kalôi tithentaî*. Whiston (Baron-Blau, p. 76) renders: "They [i.e. the Essenes] think to be sweaty is a good thing." The Essenes, however, were noted for their many ablutions and great regard for cleanliness. To be sure, *auchmeô* can mean, as in *Odyssey* 24.250, 'to be squalid or unwashed,' but the more usual meaning (cf. Liddell-Scott-Jones, s.v.), as here, is 'to be parched or dry.' All this would confirm Thackeray's version: "They make a point of keeping a dry skin."

Occasionally, Whiston's language is deceptive for the modern reader. Thus, according to him, Josephus (*BJ* 2.8.3.122; Baron-Blau, p. 76) praises the Essenes as "very communicative." One would think from this version that the Essenes were very talkative, but, of course, this was far from being the case. What is praiseworthy in the Essenes is not their talkativeness but *to koinônikon*, "their community of goods," as Thackeray rightly renders it.

Occasionally, to be sure, Whiston's version is preferable to Thackeray's. Thus, in *BJ* 2.8.5.129, where the Greek reads *entha mêdenî tôn heterodoxôn epitraptaî paraltheîn*, Thackeray translates: "Which none of the uninitiated is permitted to enter." Whiston is more literal and more accurate: "Into which it is not permitted to anyone of another sect to enter."

The Loeb Library version by Ralph Marcus of *Antiquities* 18.1.2.11-18.1.6.25 (Baron-Blau, pp. 72-73) has not yet appeared; but instead of using Whiston's the editors should have obtained permission to quote Thackeray's version, to be found in his *Selections from Josephus* (London 1919), pp. 158-161.

On the whole, however, when compared with such an anthology as Lewis Browne's *The Wisdom of Israel* (New York 1945), which devotes almost as many pages to selections from this period, Baron and Blau's work is seen to possess the following features:

1) For classicists this volume is of far greater value, since the selections from Philo (pp. 32-53, 82-90) are much longer (Browne devotes only three pages, 135-137, to him)³ and better illustrate his attempt to combine Platonism with Judaism, his use of allegory, and his missionary zeal. The chief selection from Josephus (from *Contra Apionem*) better illustrates the anti-Semitic charges of the literary figures such as Apollonius Molon. The editors have also included Josephus' discussion, now of even greater interest because of the discovery of the Dead Sea *Manual of Discipline*, of both the Jewish sects generally (pp. 72-74) and of the Essenes in particular (pp. 75-81), who in their organization and rules remind one so much of the early Christians. Even within the small compass of such a book, however, the editors should have included something more from the *Antiquities*, which in the nineteenth century was considered by Christians almost a supplement to the Bible itself. An appropriate selection would be a sample of the manner in which Josephus has changed or suppressed a Biblical passage that might give offense.

At least as many footnotes as Thackeray (who is himself sparing) gives in his Loeb translation, would seem to be a *sine qua non* for any real understanding of the text. For example, in

3. In defense of Browne it is only fair to remark that Philo and Jewish Hellenism generally seem to have had comparatively little influence on the mainstream of classical (Talmudic) Judaism. Hellenistic Judaism is of far greater importance for Christianity than for Judaism.

Contra Apionem 2.16.170 (Baron-Blau, p. 55), where Josephus speaks of the various virtues—"justice, temperance, fortitude, and mutual harmony in all things between the members of the community"—a note on the four cardinal virtues, such as Thackeray has on p. 361, would be helpful. Incidentally, on mutual harmony as a major virtue I should like to suggest Cicero, *Off.* 1.7ff., as a parallel.

Again, we need an explanation for Josephus' seemingly strange statement (*Contra Apionem* 2.33.237; Baron-Blau, p. 57) that "Moses has expressly forbidden us to deride or blaspheme the gods recognized by others." The key to the explanation is rightly given by Thackeray, p. 389, note a, who points out that the same view is to be found in the LXX and in Philo.

2) The individual selections, particularly from the Talmud, are usually of greater length than those in Browne's anthology; hence the reader is better able to capture the flavor of the original.

3) The selections, especially from the Talmud, are more representative of the entire work from which they come. Whereas Browne and most others are content to present some of the most striking aphorisms of the Rabbis, Baron and Blau give entire sections from the Talmud to show the reasoning of the Rabbis. The difficulty with their approach, however, is that the language of the Rabbis is elliptical and the order of the argument is, without annotation, frequently obscure. The editors have been very sparing in their notes, and the reader often finds himself turning from the text to the back of the book, where the notes are located, and to the Glossary, which is still further back. Placing all explanatory matter at the bottom of the page (particularly in the case of the Talmud, where one must frequently consult the original to discover the meaning of the translation) would have helped greatly. Moreover, the Talmudic selections should have been arranged according to subject-matter, as Browne or, even better, A. Cohen (*Everyman's Talmud*, New York 1949) does, so as to present a comprehensive view of the Jewish religion.

4) The editors have recognized the authenticity of the discovery of the Dead Sea Scrolls by including a portion of the "Manual of Discipline" (which is especially interesting because it is placed near Josephus' selection on the Essenes) and two hymns. The selection from the Damascus sect (the so-called "New Covenanters") shows striking similarities to the views

of the Essenes, the *Manual of Discipline*, and early Christianity, though the editors wisely refrain, while the case is still *sub iudice*, from drawing any conclusions about their connection.

The following specific comments with respect to the Introduction are to be noted:

1) P. xii speaks of the conquest of the Persian Empire by Alexander the Great in 334. Alexander crossed into Asia Minor in 334 but did not invade the heart of the Persian Empire until 331. With Darius' death in 330 we can say that Alexander had conquered the Persian Empire.

2) P. xv: The date of the Maccabean revolt is 168, not 165 (when the Temple was finally cleansed by the Maccabees of the impurities introduced by Antiochus Epiphanes).

3) P. xv, n. 5: The date of the English translation of Wellhausen's *Prolegomena zur Geschichte Israels* is 1885, not 1895.

4) Pp. xvi-xvii: The editors make no mention of John Hyrcanus' forcible conversion of the Idumaeans to Judaism, an incident which looms so large in Arnold Toynbee's attack on modern Israel in Volume VIII of his *Study of History*.

5) P. xvii: It is, I believe, a compound error to speak of "partially converted God-fearing non-Jews." (The same error is found on p. 157.) As George Foot Moore realized, no such status was possible in Judaism. Moreover, the term "God-fearing" is 'not, as Bernays and others have thought, a technical term for Jewish "sympathizers," as I have indicated in my article, "Jewish 'Sympathizers' in Classical Literature and Inscriptions," *TAPA* 81 (1950) 200-208. My thesis has, however, been challenged by R. Marcus, "The 'Sebomenoi' in Josephus," *Jewish Social Studies*, 14 (1952) 247-250.

6) P. xvii: It is wrong to include the Pharisees among the heterodox currents in Judaism, since normative Judaism is thoroughly Pharisaic.

7) P. xx: According to the Letter of Aristeas which Baron-Blau cite here, there were 72, not 70, translators responsible for the Septuagint, since there were supposedly six from each of the twelve tribes.

8) P. xxii: Baron-Blau are to be commended for emphasizing here and on p. xxiv the validity of oral tradition, as embodied in the Talmud.

9) P. xxii: There are 63, not 60, tractates in the Mishnah.

LOUIS H. FELDMAN

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INEXPENSIVE BOOKS FOR TEACHING THE CLASSICS: SEVENTH ANNUAL LIST

This year's list is marked by a bountiful crop of interesting new titles. Among the most noteworthy of those recently published are versions of Plato's *Republic*, Aristotle's *Ethics*, Ovid's *Metamorphoses*, Bede's *Ecclesiastical History*, and the Fitts and Fitzgerald translations of *The Oedipus Cycle*. Robert Graves' *Greek Myths*, Mortimer Wheeler's *Rome Beyond the Imperial Frontiers*, Seton Lloyd's *Foundations in the Dust*, and Pallottino's *The Etruscans* have attracted much attention. Older works reprinted include de Coulanges' *The Ancient City*, Eduard Zeller's *Outlines of the History of Greek Philosophy*, Jane Harrison's *Prolegomena to the Study of Greek Religion*, Gilbert Murray's *Five Stages of Greek Religion*, Jacob Burckhardt's *The Age of Constantine the Great* and Helen Waddell's *The Wandering Scholars*.

Among interesting titles soon to appear are editions of Longus, *Daphnis and Chloe*, Tacitus, *On Imperial Rome*; Cowell's *Cicero and the Roman Republic*, and Mortimer Wheeler's *Archaeology from the Earth*; the Banks translation of Sophocles' *Three Theban Plays*; Warrington's translation of Aristotle's *Metaphysics*; F. L. Lucas' *Greek Poetry for Everyman* and W. W. Tarn's *Alexander the Great*; Moses Hadas' *History of Rome as Told by the Roman Historians*, and his translation of Seneca's *Medea*.

Publisher's Weekly and *Library Journal* began the publication of an index to paperbacks called *Paperbound Books*, which will appear thrice annually and may be obtained from R. R. Bowker Company, New York, for one dollar. The Summer 1955 issue listed 4500 titles, but less than half of the classical titles listed here were included in that publication. However, readers of *CW* may wish to consult that list for peripheral areas, such as art, architecture, philosophy, religion, science, and later history and literature.

In the listing of ancient authors in the present list, the basic arrangement is: complete works, selections, individual works; with alphabetization by translator (editor, etc.) and, where necessary, by series, under each head.

Publishers and series have been indicated by the following code:

- AC Appleton-Century-Crofts, Inc., New York.
 AD Anchor Books, Doubleday & Co., Inc., New York.
 BP Beacon Paperbacks, Beacon Press, Inc., Boston.
 Cax Caxton House, Inc., New York (Harlem Book Co., 221 4th Ave., N.Y.C., distributors).

- C Cambridge University Press, New York; titles in the Cambridge Manuals series are noted Cm.
 CC Classics Club College Editions, D. Van Nostrand Co., New York.
 Chi University of Chicago Press, Chicago.
 Cor Cornell University Press, Ithaca, N. Y.
 DP Dryden Press, Inc., New York.
 Dov Dover Publications, Inc., New York.
 EB Evergreen Books, Grove Press, New York.
 EL Everyman's Library, E. P. Dutton & Co., New York; titles in the New American Edition, at \$2.45, are so indicated.
 GE Gateway Editions, Henry Regnery Co., Chicago.
 HB Harvest Books, Harcourt, Brace & Co., New York.
 Haf Hafner Library of Classics, Hafner Publishing Co., New York.
 Ind Indiana University Press, Bloomington, Ind.
 LLA Library of Liberal Arts, Liberal Arts Press, Inc., New York; titles in their Library of Religion are noted Lr.
 LLW Living Library Series, World Publishing Co., New York.
 MB Mentor Books, New American Library of World Literature, Inc., New York.
 ML Modern Library, Random House, New York; titles available in College Editions, at 65c, and 75c, and "Giants," at \$2.45, are so indicated.
 Mer Meridian Books, The Noonday Press, New York.
 NC University of North Carolina Press, Chapel Hill, N. C.
 O Oxford University Press, New York; titles in the Home University Library, World's Manuals, and World's Classics series are noted Ohu, Owu, Owc, respectively.
 P Penguin Classics (including Pelicans and King Penguins), Penguin Books, Inc., Baltimore, Md.
 PBe Pocket Books, Inc., New York.
 Ri Rinehart Editions, Rinehart & Co., New York.
 Riv Riverside Literature Series, Houghton Mifflin Co., Boston.
 SM St. Martin's Press, Inc., New York.
 Sch Schuman's College Paperbacks, Henry Schuman, Inc., New York.
 Scr Charles Scribner's Sons, New York.
 TL Thinker's Library, Watts & Co., Ltd., London (most titles available from Eastern News Co. 306 W. 11th St., N.Y.C.).
 UTP University Tutorial Press, Ltd., London.
 VK Vintage Books, Alfred A. Knopf, Inc., New York.
 VP Viking Portables, Viking Press, Inc., New York.

ANTHOLOGIES

Greek Literature

The Portable Greek Reader (VP) \$1.25.

Greek Historical Thought, ed. A. J. Toynbee (MB) 50c.

Selections from Early Greek Philosophy, ed. M. C. Nahm; 3d ed. (AC) \$1.80.

Three Greek Romances: Daphnis and Chloe,

An Ephesian Tale, The Hunters of Euboea,
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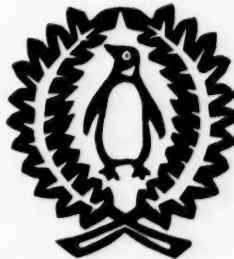
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NOTES AND NEWS

The Fiftieth Anniversary meeting of the **Classical Association of New England** will be held at St. Paul's School, Concord, New Hampshire, on April 6 and 7, 1956.

After the dinner on Friday evening recognition will be given to living charter members, some of whom will be present, and to former officers and to visiting delegates from sister organizations. The featured speaker will be Prof. Samuel Eliot Morison of Harvard (retired), whose topic will be "What the Classics Mean to an American Historian."

Further information may be had from the Secretary of the Association, Professor Claude W. Barlow, Clark University, Worcester, Mass.

Plans for the annual Spring Meeting of the **Classical Association of the Atlantic States**, to be held at the Lord Baltimore Hotel, Baltimore, Md., April 27-28, 1956, are progressing satisfactorily. The General Theme, as previously announced, will be "Caesar," and will feature three panel sessions treating the great Roman as "The General," "The Statesman," and "The Man of Letters." Moderators of the three sessions will be, respectively, Prof. M. R. P. McGuire, Dr. John F. Gummere, and Dean Lloyd W. Daly. The full program will be published in an early issue of *CW*.

The membership of the Nominating Committee for the annual election of officers has been announced by Professor Latimer. Professor John W. Glenn, Gettysburg College, Gettysburg, Pa., will serve as chairman, assisted by Dr. Emory E. Cochran, 37 W. 74th St., New York 23, N. Y.; Miss C. Eileen Donoghue, 205 Berkeley Ave., Bloomfield, N. J.; Prof. John S. Kieffer, St. John's College, Annapolis, Md.; and Prof. Shirley Smith, Douglass College, New Brunswick, N. J.

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